THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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The New Hymn Book.

The extensive and rapid sale of the book, which heads this article, most amply testifies the manner in which it is appreciated by the members of our church. The greater part of the second edition has already been disposed of, and, doubtless, in the course of another year, the publisher will find it expedient to issue a third.

It was agreed on all hands, that a book of an order superior to the one before in use, was wanting. That had been *sung out* long ago, and besides, it is manifestly deficient in several respects, which are at the present day, regarded as essential to christian worship. Among other things, it wants variety, and many of the most spiritual and highly poetical pieces in the language, are not to be found in it. That most useful and efficient body, the General Synod, took up the subject in earnest; a committee of well qualified men was appointed; they went to work most industriously, and we have now the result of their arduous labours, in a most excellent and truly devotional collection of hymns. We are much indebted to them for the book they have given us, and they must be peculiarly gratified at the general approbation with which it meets. So highly did the General Synod prize it, that it has been stereotyped, and thus rendered perpetual.

In our opinion, there is no better collection of hymns in the English language. The committee collected, in their judgment, the best out of all the hymn books within their reach, and they were not a few; besides selecting from prose works, in which hymns were occasionally interspersed. They have done well, and an approving public rewards their fidelity.

We believe that the arrangement which they have adopted, is somewhat peculiar, though to some it may savour of overweaned, systematic stiffness. The order of a complete system of theology is pre-

served; beginning as some of them did in the olden time, with the article of The Scriptures. While this is far from being necessary, yet it may seem to give consistency to the whole, and we see no reason why system should not be maintained in a collection of hymns, as well as in complete bodies of divinity.

There are a few imperfections in our view, which we will point out, and let not the reader anticipate an objection to the absence of what are called Psalms. We never could understand the difference between a psalm and a hymn, and why any versification of a religious subject, taken from the New Testament, should not be equally divine, and worthy to be sung as the loftiest aspirations of David, is to us utterly incomprehensible. Our moral vision has ever been too defective, to discover the impropriety of singing loud and oft, the productions of modern religious poets. Their theme was from the bible, and we presumed that a version of any part of it, must necessarily be a human composition. Surely every thing about the version of Rouse, is most awfully *human.*

We have a few defects to point out of another character, and the first is, that the hymns have not been divided into several books, on the plan of Watts. This might have been done without prejudice to the systematic order of subjects. It sounds rather awkwardly to hear the preacher give out *the seven hundred* and *fifty-fifth* hymn, but perhaps, habit may diminish, what is to us an unpleasant sound. It would have been much more convenient to the preacher and congregation, if Watt's plan had been pursued.

We think that the index might be vastly improved. In our opinion, it is not "sufficiently minute for reference;" and in proof of this, look at the subdivision of the "Lord's Supper," under the general head of the "Means of Grace;" Watt's index is the most complete we ever saw.

The title page announces "Hymns selected and original." The latter not being marked as such, it is impossible to tell, and it cannot be expected that every reader can distinguish the original out of seven hundred hymns: We should be glad to recognise the effusions of some bard among us, but we are left without distinguishing marks; and others have received the meed of praise, which properly belongs to some son of song in our own connexion.

We also regard the absence of the Liturgy and Prayers, as an imperfection, but as this does not necessarily belong to a hymn book, the committee thought themselves justified in leaving it out. In this respect, we think that the old book has the advantage.—Our church members love to have the forms of the different services, and we re-

gard it as a good sign. Besides, many people would read the prayers, and thus be well employed at least, in church, before the services commence.

These are a few defects which we have ventured to point out. They are not essential imperfections. The book is still a most excellent one, and we wish it were introduced into every church and family within our borders; yea, that every member possessed it, and that while he sung its hymns, he would also make melody in his heart to the Lord. It breathes a most heavenly spirit, and we look upon its general success, as a good evidence of increasing spirituality among us. May it be more extensively circulated, until its sacred songs are sung in the remotest church beyond the mountains. CONRAD.

The Brother Orator.

Translated for the Intelligencer, from the Evangelical Kirchen-Zeitung.

Steinthal in Elsace, in which the sainted Oberlin laboured with great success at that time, received an order from government during the reign of terror in the French revolution, to suspend the usual religious solemnities—to elect a president, who should choose a brother orator, and then on certain days to hold meetings, in which the speaker should declaim against tyranny, and confer with the people about the methods of destroying it. Even in Steinthal, there were not wanting persons, who were tempted and seduced by the novelty of the thing, and that felt a strong disposition to follow in the wake of the great nation.

In the meanwhile, Oberlin, the Pastor, collected his congregation under a linden tree. He read to them the communication which had been received, and added, this is the command of the Welsh (this is the name which the French have in Steinthal) Government, and since it has originated with the supreme power, we must obey. He considered it adviseable, to proceed at once to the requisite and preliminary arrangements. First a president was to be chosen, and he assumed the right once more, as the former pastor of the congregation, of expressing his views in the beginning, and pronouncing the schoolmaster of the place, the most suitable person, and nominating him as president. The teacher made some resistance, but Oberlin advised him to accept it, and he was unanimously elected by the farmers—brother President. It now became the duty of the President, to appoint a brother orator out of the assembly. No one was better qualified for this than Oberlin, who had heretofore been their pastor. He was chosen by acclamation.

The question now presents itself, said Oberlin, at what place and time we shall hold our meetings, (clubs.) The house of the President has but one large room; the school-room. One half of us cannot get into it, particularly as the women desire too to be hearers. In what has been hitherto the parsonage, there is not room enough, and I know not a more suitable place in all Steinthal, than the building which has been till the present time, used as a church. As to the day of meeting, Monday is inconvenient, because many go to market in Strasburg on that day; and the same may be said of Wednesday and Friday. I think, therefore, that Sunday, and the forepart of it particularly, commencing at 9 o'clock, will be the least objectionable, and the best time. To this the farmers gave their cordial assent.

When they came on Sunday to church,—the brother Speaker stood near the altar, on the smooth earth—What think you, said he to them as they assembled, would it not be better for me to place myself in that which has been till now, used as a pulpit; we are too poor here to have erected an oratorical stage, and you can hear me better from the eminence of the pulpit. They gave their consent to this.

The new orator ascended the pulpit. He drew again from his pocket the order of Government, and read it to them. The Welsh, said he, desire that we should speak against tyrants, and consult about their removal. In ancient times the character of tyrants was such and such, and so and so they acted. In our peaceful Steinthal, we have nothing of this kind, and it is therefore unnecessary to say any thing against them. I can, however, mention to you tyrants that are not only to be found in Steinthal—and in your houses, but likewise in your hearts. Against these tyrants (murder, adultery, fornication, the lusts of the flesh and ungodliness) I will speak, and make known the best method of dethroning them—and this is no other than that through the redemption which is in Christ Jesus, and which will remain forever. After the minister had spoken for some time—said he—would it not be better to sing something; as we have no other hymns but those contained in our former hymn book, we will sing such and such a hymn—with which you are all acquainted.

Thus sang and prayed the farmers with their pastor in peace, rejoicing in their God; and many pious persons from the neighbourhood, who were more pleased with meetings of this description, than with the clubs which were held in other places, met with Oberlin and his flock, and there found refreshing and comfort, in that time of great external and internal distress. NEANDER.

The Mourning for Friends.

When thou standest around the couch of thy departed friend, and his placid and immoveable image announces the end of his sufferings, but proves likewise that he is lost to thee!—Thou remainest alone—his eye forever closed, can no more beam benignantly on thine; his silent mouth will never open to advice, and take sweet counsel together; his stiffened hand will not be stretched again to thy assistance. His loveliness, his conversation, his improvement, all are gone, and but a very short time will remove from thee, all that is visible of him forever! What could be more natural than thy tears!

When the clods of the valley cover the remains of thy beloved ones, and thou dost yet cast a lingering look on the tomb, where the hope of thy life, or the support of thy declining years is laid, tears will relieve the oppression of thy bereaved heart. God does not forbid them, and the hearts of thy fellow-mortals acknowledge this tribute of mortality. But even here "do not weep as those who have no hope." The more thou impressest on thy mind, what they were, and what thou hast lost, the more thou shouldst rejoice *that thou didst possess them*, and shalt possess them again! Couldst thou mourn so grievously, if the gift of their presence, for many years, had not been a great blessing to thee? Be thankful then for this blessing, and never forget that "love is immortal, for God is love."—Only the expression of thy love, and the perception of their's, is interrupted for a season, and who knows but from the mansions of bliss, they may yet (although unperceived by us) watch and pray for our welfare?

In remembering what thy departed friends have been to thee, and thou to them, well is it, if no secret reproach stings thy soul! If thou hast not to cry out, "Oh that I had better improved their presence! Oh that I had acted differently towards them." But even if such thoughts of bitter self-reproof render thy distress at their grave more poignant, and cause thy tears to flow faster, let them teach thee wisdom for the future; that wisdom to *endear all those relations, in which thou yet standest in the world, and to render the fulfilment of the duties they impose, sacred in thine eyes.* Let the fruit of thy tears at the grave of thy friends, be the firm resolution so to live with thy Christian brethren, that if they were to die to day, thou couldst give thyself the approving testimony: "I was to them all that I could or ought to have been."—Learn to behave to every fellow-creature, as thou wilt wish to have behaved when thou seest him conveyed to the grave.

"Do not weep as those who have no hope," as the tomb on which thou mournest, will in course of time, gather all; even so, certainly

will heaven and the mansions in the sky, collect all who can say with true faith, and exemplify in their life, that their citizenship is there, and whose heart is leaning on the gracious words of their Lord,—"Be not discouraged—believe in me—in my Father's house are many mansions, and I go to prepare you a place. A CHRISTIAN.

Our Brethren in Virginia.

At a Conference of a number of the Brethren resident in Virginia, the Rev. Nicholas Schmucker was called to the chair, and Rev. John Kehler appointed Secretary—when the following preamble and resolutions were adopted.

1st. Resolved, That a committee of three be appointed for the purpose of framing a preamble and resolutions expressive of the views and object of this Conference.

On motion, the Conference adjourned until 3 o'clock, P. M.

According to adjournment, the Conference met at 3 o'clock P. M. The committee appointed to draft a preamble and resolutions expressive of the views of the Conference, now handed in the following report.

We, who are now assembled together in the providence of God, feel it important to take into consideration some measures for the welfare of our church in Virginia. We are, moreover, urged to this on account of various difficulties on the one hand, which we, the ministers, and our church, have been labouring under; and the advantages on the other hand, that might result by adopting some plan more favourable to the interest of our church.

We are frequently obliged to travel a considerable distance to our synodical meetings, which necessarily requiring too long an absence from our congregations, we feel that their interests are thereby sometimes neglected. We further feel the importance of diffusing ecclesiastical knowledge among our people, and especially of informing them, relative to the nature of the government of our church, and of its peculiar circumstances and wants in our section of country; and inasmuch as our difficulties are of a peculiar character, and as frequent meetings, and public preaching, would have a tendency to enlighten our members on ecclesiastical subjects, and also to enlist their influence and support more immediately in the church, in our own state; and inasmuch as it would concentrate our own exertions and means within our section of country, and as provision is made in the constitution of the General Synod, Art. 3. Sec. 3. for the formation of,

new synods, when the situation of our church requires them, and as the number of our ordained ministers is above that specified by the said constitution, and as we feel it necessary for the welfare of our church, to organize a synod in Virginia, therefore,

1st. Resolved, That this Conference, after such deliberation as the importance of the subject requires, hereby unanimously form ourselves into a synod, separate from the synods to which we hertofore belonged.

2nd. Resolved, That this synod shall be called the Evangelical Lutheran Synod of Virginia.

3d. Resolved, That this synod entertain the highest regard for their brethren of the neighbouring synods, and that nothing has induced us to separate from them, but a desire to promote, more effectually, the interests of our church.

4th. Resolved, That it shall be the duty of every member of this synod, to collect materials for the formation of a constitution, adapted to the peculiar circumstances of our church in Virginia, and that it be submitted for adoption at its next session.

5th. Resolved, That a copy of the proceedings of this synod be presented to the synods of Maryland and North Carolina, at their next session; with a hope that they will meet with their approbation.

6th. Resolved, That the same be presented to the General Synod.

7th. Resolved, That every member of this synod exert himself, not only in his own congregations. but in the church generally. and particularly for the promotion of our periodicals, and our Seminary at Gettysburg.

8th. Resolved, That the basis of the constitution of this body, be the Holy Scriptures, the divinity of Christ, as taught therein, and the unaltered Augsburg confession.

9th. Resolved, That our synod hold its next session in Union Church, Rockingham county, Va. on the second Sunday in October, 1830.

10th. Resolved, That the Secretary of this synod, present a copy of the proceedings of this synod, to the editor of the Intelligencer, requesting him to publish the same.

Singular Prediction.

[The following very curious note (prophetical of the Revolution in France, its progress and results,) was found among the papers of La Harpe, a French writer of much celebrity, who died in the year

1803, after having, in the most solemn manner, renounced the errors of a false philosophy, and nobly avowed his entire acquiescence in the sublime truths of Christianity, of which he became one of the most enlightened defenders.]

It appears to me as if it were but yesterday, and it was, nevertheless, in the beginning of the year 1788, we were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous, and of all kinds: courtiers, advocates, literary men, academicians, &c. We had been, as usual, luxuriously entertained; and, at the desert, the wines of Malvoisie and the Cape, added to the natural gaiety of good company, that kind of social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow any thing that could produce mirth. Chamfort had been reading some of his impious tales; a deluge of pleasantries on religion succeeded; one gave a quotation from the Pucelle d'Orleans; another recollected and applauded the philosophical distich of Didero—

Et des boyaux du dernier pretre
Serrez le cou du dernier Roi.

The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory. "He had given the *ton* to his age, and has contrived to be read in the chamber as well as in the drawing-room."

It was, at length, concluded, that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the *reign of Reason*. The elder part of them lamented that they could not flatter themselves with the hope of enjoying the expectation that they should witness it. The academy was felicitated for having prepared the grand works: and, being at the same time, the strong hold, the centre, and the moving principle of *freedom of thought*.

There was only one of the guests who had not shared in the delight of this conversation; he had ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm: it was Cazotte, the author of the poem d'Oliver, and other works; an amiable man, of an original turn of mind, but, unfortunately, infatuated with the reveries of the *illuminati*.— He renewed the conversation in a very serious tone, and in the following manner:—"Gentlemen," said he, "be satisfied you will all see this grand and sublime revolution.—You know that I am something of a prophet; and I repeat that you will all see it." He was answered by the common expression—"It is not necessary to be a

great conjurer to foretel that." "Agreed: but, perhaps, it may be necessary to be somewhat more minute respecting what I am now going to tell you. Have you any idea of what will result from this revolution?—What will happen to yourselves, to every one of you now present?—What will be the immediate progress of it, with its certain effects and consequences?"—"Oh!" said Condorcet, with his silly and saturnine laugh, "let us know all about it; a philosopher can have no objection to meet a prophet."—"You, M. Condorcet, will expire on the pavement of a dungeon, you will die of the poison which you will have taken to escape from the hands of the executioner; of poison, which the happy state of that period will render it absolutely necessary that you should carry about you."*

At first, there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and the laugh was as loud as ever. "M. Cazotte, the tale which you have just told, is not so pleasant as your *Diable Amoureux;* but what devil has put this dungeon, this poison, and these hangmen in your head? What can these things have in common with *Philosophy and the reign of Reason?*"—"That is precisely what I am telling you.—It will be in the name of philosophy, of humanity, and of liberty, it will be under the reign of Reason, that what I have foretold will happen to you.—It will then, indeed, be the reign of Reason; for she will then have temples erected to her honor. Nay, throughout France, there will be no other places of public worship but the temples of Reason." "In faith," said Chamfort, with one of his sarcastic smiles, "you will not be an officiating priest at many of these temples." "I hope not, for you M. Chamfort, you will cut yourself across the veins with a razor, and will, nevertheless, survive the attempt many months." They all looked at him, and continued to laugh. "You M. Vacq d'Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day, during a paroxysm of the gout, in order that you may not fail in your purpose; and you will die during the night. As for you, M. de Nicolai, you will die on the scaffold; and so M. Baillie,† will you; and so will M. Malesherbes."‡—"Oh! heavens," said Roucher, "it appears that his vengeance is levelled solely against the academy; he has just made a most horrible execution of the whole of it. Now tell me my fate in the name of mercy."—"You will die also upon the scaffold."—"Oh!" it was universally exclaimed, "he has sworn to exterminate the whole of us." "No: it is not I who have sworn it." "Are we

* M. Condorcet died by poison, March 28, 1739.

† Guillotined, Nov. 12th, 1793.

‡ Guillotined, April 22d, 1793.

then to be subjugated by Turks and Tartars?"—"By no means, I have already told you that you will then be governed by Reason and Philosophy alone. Those who will treat you as I have described, will all of them be philosophers; will be continually uttering the same phrases that you have been repeating for the last hour; will deliver all your maxims, and will quote you as you have done Diderot and Pucelle." "Oh," it was whispered, "the man is out of his senses;" for during the whole of the conversation, his features never underwent the least change. "Oh, no," said another, "you must perceive that he is laughing at us, for he always blends the marvellous with his pleasantries."—"Yes," answered Chamfort, "the marvellous with him is never enlivened with gaiety.—But when will all this happen? "Six years will not have passed away, before all which I have told you shall be accomplished."

"Here, indeed, is plenty of miracles;" (it was myself, says M. de la Harpe, who now spoke,) "and you set me down for nothing." "You will yourself be a miracle as extraordinary as any which I have told you —you will then be a Christian."

Loud exclamations immediately followed.—"Ah!" replied Chamfort, "all my fears are removed; for if we are not doomed to perish till La Harpe becomes a Christian, we shall be immortal."

"As for us women," said the Duchess de Grammont, "it is very fortunate that we are considered as nothing in these revolutions; not that we are totally discharged from all concern in them; but it is understood that in such cases we are left to ourselves. Our sex——" "Your sex, ladies, will be no guarantee to you in those times; it will make no difference whatever, whether you interfere or not; you will be treated precisely as the men—no distinction will be made between you." "But what does all this mean, M. Cazotte?—You are surely preaching to us about the end of the world." "I know no more of that, my lady duchess, than yourself; but this I know, that you will be conducted to the scaffold, with several other ladies along with you, in the cart of the executioner, and with your hands tied behind you."—"I hope, sir, that in such a case I shall be allowed, at least, a carriage hung with black." "No, madam, you will not have that indulgence; ladies of higher rank than yourself, will be drawn in a cart like you will be, with their hands tied as yours will be, and to the same fate as that to which you are destined." "Ladies of higher rank than myself!—What, princesses of the blood!"—"Greater still!"

Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave and solemn aspect; it was indeed, very generally observed, that this pleasantry was carried too far. Madam de Grammont, in order to disperse the

cloud that seemed to be approaching, made no reply to this last answer; but contented herself with saying, with an air of gaiety—"You see he will not even leave me a confessor." "No, madam, that consolation will be denied to all of you. The last person led to the scaffold who will be allowed a confessor, as the greatest of favours, will be——" Here he paused for a moment; "And who then is the happy mortal who will be allowed this prerogative?" "It is the only one which will be left him; it will be the king of France."

The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced to M. Cazotte, and said to him in an affecting and impressive tone, "My dear M. Cazotte, we have had enough of these melancholy conceits; you carry it too far, even at the risk of the company with whom you are, and yourself along with them." Cazotte made no answer, and was preparing to retire, when Madam de Grammont, who wished, if possible, to do away all serious impressions, and to restore some kind of gaiety among them, advanced towards him, and said, "My good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned any thing respecting your own."—After a few minutes of silence, with his eyes fixed on the ground—"Madam," he replied, "have you ever read the siege of Jerusalem, as related by Josephus?—"To be sure I have, and who has not? But you may suppose if you please, that I know nothing about it." "Then you must know, madam, that during the siege of Jerusalem, a man seven successive days, went round the ramparts of that city, in the sight of the besieged, crying incessantly in a loud and inauspicious voice—*Wo to Jerusalem!* and on the seventh day he cried—*Wo to Jerusalem and to myself!* At that moment an enormous stone, thrown by the machine of the enemy, dashed him to pieces."*

M. Cazotte then made a bow and retired.—[*L. M. M.*

General Views of the Nature and Tendency of Universalism.

"If the opinion of a great philosopher in England, that every Christian who can write, ought to leave something behind him against infidelity, be correct, I may be excused for writing against Universalism, seeing it differs so little from barefaced Deism. This charge has often been

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* M. Cazotte was guillotined, Sept. 25th, 1792; exactly four years and a half after the prophecy of his death.

brought against the modern doctrine of Universal Salvation; and it is worth the time of any person to trace the points of agreement between the two systems. The following are some of them. They agree,

1. In asserting the doctrine of *philosophical necessity*, or *fate*, as governing the actions of men, and rejecting the conditionality of salvation.

2. In rejecting the infallible inspiration of the Bible, or certain parts of it, as will be seen in the course of the following discussion.

3. In rejecting the doctrine of natural depravity.

4. In denying the divinity of Jesus Christ.

5. In denying the incarnation of Christ.

6. In denying atonement by the various sufferings of Christ.

7. In denying the doctrine of the Trinity.

8. In their representations of the law and of sin.

9. In denying future judgment and future punishment.

10. In their moral influence upon society.

11. In the motives they hold out to reformation. And I might say that Universalists agree with Deists.

12. In treating experimental religion with contempt, and sneering at piety as though it were superstition.

13. In assuming a higher order of intellect, superior understanding, and freedom from the shackles of bigotry and superstition.

14. In overlooking the arguments of their opponents, and asserting what has been confuted again and again.

15. In the arts of sophistry which they employ in support of their cause.

These facts I cannot illustrate in this introduction; and with those who are acquainted with the two systems, there will be no need of either illustration or proof. But if Universalism and Deism are substantially the same in these points, there is no difference between them except in name; and this renders the former more dangerous and more detestable than the latter. Here infidelity is seen stalking through the land in a garb which she has stolen from the sanctuary; by means of which she has deceived many of those who were "willingly ignorant" in a matter where inclination was opposed to duty, and where self-indulgence had the promise of impunity. But the moment you remove this partial covering, and look her full in the face; you may read *infidelity* and despair in every feature. I know the Universalists will be offended at this; and I say it only because the truth compels the unwelcome assertion. If they deny this charge, let them meet us fairly. Let them show by facts and arguments, wherein we are deceived, and wherein we misrepresent them. Till they do this, we cannot cease to warn our fellow-men against so dangerous a de-

lusion. But I fear we are not all clear in this matter, and especially that the ministers of the gospel have not sounded the alarm as loudly and repeatedly as they ought to have done. They have seen and lamented the baneful effects of this doctrine, wherever it has obtained any footing, but the dread of controversy, and the fear that noticing it might give it a consequence to which it was not entitled, have induced many to stand aloof from the contest, and thus this new-fangled divinity, meeting with little opposition, has spread itself through the land. Thus did not the apostles, and confessors, and martyrs, and reformers; but they attacked every prevailing error that threatened the subversion of true religion, however weak and contemptible, popular, or powerful it might be. And this is a duty enjoined upon the ministers of the gospel, by the great Shepherd and Bishop of souls —*Ch. Adv. & J. Z. H.*

Religion of the British Ministry.

In the last New York Observer, it is stated, that the British officers, who have commanded in the island of Malta, the inhabitants of which are chiefly Catholics, have for many years been in the habit of ordering the troops to aid in performing the rites of the Romish church, *under the direction of the priests.* British soldiers were required by Protestant officers to "attend mass, to salute the host in the cathedral, to follow the host and relics *bareheaded* with candles in their hands, when the *idols* were brought out in procession, and to fire salutes *at the times designated by the priests.*" But a Capt. Atchison, who appears to be not only a meritorious officer, but a strictly conscientious man, upon being ordered out on this service, like Daniel of old, would not defile his conscience with idol worship. In a respectful letter to his commander, he asked to be excused.—No answer was returned to his letter, and he took for granted, that he was exonerated from the odious service, and did not appear as ordered. The Authorities in Malta, at a loss to determine their course of procedure, sent to the Duke of Wellington for instructions. He ordered a Court-Martial, which condemned Capt. Atchison, and dismissed him from office! He petitioned for a new trial, and the sentence was confirmed! He then appealed to the Duke of Wellington, and the Duke approved the sentence of the Court!!—But see the deceitfulness and hallowness of moral principle, on which this decision of the *Prime Minister of England* was given!—"not because Capt. A. would not conform to the rites of the Catholics, but because he did not obey the orders of his commander!" The N. Y. Observer justly says, "The

distinction is ridiculous!" The answer to all such commands, come from whomsoever they may, is the language of Peter and John to the Jewish rulers, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye!"

Since writing the above, we find by a recurrence to the London Evangelical Magazine for June, just received, that Thomas Atchison, Esq. the gentleman above referred to, late a Captain in the Royal Regiment of Artillery, has published a pamphlet on the subject, containing his petition to the King, submitted to the Duke of Wellington, Jan. 14, 1829; with the Letters of the Military Officers of Government, to March 17, 1829, refusing to present the petition to the King. The Magazine referred to, remarks,—"We feel deeply for Mr. Atchison, because we believe him to be a most upright man, and sincere Christian; but we feel still more for the honor of our country, which must be under a deep stain, while such senseless and wicked orders can be issued. Why officers of State should refuse to present the petition to the King, we know not; but this we know, that all who read it, must admire the temperate conduct and principles of the esteemed author."—*Chr. Watch.*

Popery in the United States.

Is there reason to apprehend that popery will spread its paralizing influence in this country? Let facts answer this question. His Holiness appears to be looking to the United States, where religion is free—where nothing but argument can oppose him,—for adherents to sustain his power, now waning in Europe. By an article from the April number of the Roman Catholic Miscellany, a monthly periodical published in London, we learn from their own statements that the Romanists have missions in Kentucky, in Ohio, in Michigan, and in the Sandwich Islands. And more, we are told of their progress. Dr. Fenwick, the present Bishop of Cincinnati, in 1822 had only 5 persons in his communion; 1827 he had more than 300 communicants. "All these missionaries are very poor," says the Miscellany—"their only funds are derived from contributions of charitable persons in Europe." But in spite of their poverty they have built an elegant Cathedral, 20 feet by 45, remarkable for its gothic character, its proportions, ornaments, &c. The Miscellany adds,—"The conversions to the Catholic faith are "numerous in this congregation as well as in other parts of the diocese: they would be still greater if there were more missionaries." There are at this time *nine* of these emissaries in Ohio.—A gentleman who is a careful observer of the religious movements of the age and who is at-

tentively watching the progress of Romanism, stated to us, a short time since, that the Catholics in the United States, number *five hundred thousand* members of their communion ! !—Those who duly estimate the zeal and influence of this host, in connexion with the fact—that there are at least three or four millions of souls in this country, destitute of sound religious instruction—so ignorant of genuine christianity as to receive as divine any imposing dogma or rite which their priests may inculcate—will not, we presume, infer that *there is no danger of popery here.* There is danger : chains are forged, and the Pope's legates are at work, binding in servile durance the understandings and consciences of all who come under their influence.

Let no one flatter himself that popery has been purged or reformed since the days of Luther. It is an INFALLIBLE *Church*, and can not change in doctrine or practice. A change in this respect would overturn its foundation stone—*Infallibility.* Its character in this country may be modified by the light and influence of Protestantism, and its offensive tenets disguised from prudential considerations. But still in form, in order, in principle and in spirit it is the same church, which, under Pope Julian, destroyed by persecution 200,000 saints in seven years—which massacred 100,000 French Protestants in three months ; which destroyed a million of the Waldenses, and which has employed in this work of destruction, proscription, banishment, burning, burying alive, with all the varied tortures of the inquisition.—*Visitor & Tel.*

A Faithful Missionary.

A small vessel called the *Harmony*, has been employed for near sixty years in making annual voyages from London, to the coasts of Labrador, for the purpose of conveying and reconveying, the Moravian Missionaries, together with the provisions necessary for their several stations. The fact is remarkable, that notwithstanding the mountains of ice, the tempestuous seas, and all other adversities incident to frail barks which navigate the ocean, this little missionary has always passed in safety. Last year it seems to have been in great danger, but was wonderfully preserved. The missionaries thus write:

"We adore the goodness of God our Heavenly Father, that he has again protected this small vessel in her dangerous passage through the ice. At one time the danger was so great, that she could move neither forward nor backward, but, the ice pressing upon her from all sides, was in imminent danger of being crushed and overwhelmed by the towering masses surrounding her. The help of man was vain, and she

seemed left to her fate, when at once, as if by an unseen hand, she went forward without wind or sails, pushed for herself a passage through the tremendous fields of ice, and escaped into open water. All on board stood astonished at this merciful deliverance, and even the sailors exclaimed, "this is the work of the Almighty!" nor could the missionaries on board refrain from tears of gratitude.

"When we consider how the Lord has led this ship in safety between fifty and and sixty years, through the trackless ocean, and amidst mountains of ice, our confidence in Him is confirmed; and we believe, that, under the present arrangements, He will continue the same mercy towards us, for the maintainance of the Mission, which is truly a work of his own hand.—*Col. Star.*

Catholic Religion at Cologne.

During the middle ages, the Catholic religion reigned here with a power as absolute, as in Spain or Italy; and, at the present time, its influence is greater than in any other city north of the Mayne. The churches are filled with relics of saints and martyrs, and skulls and bones enough appear, to remind one of Napoleon's guard of Mosqua or Waterloo. In the church of Saint Ursula are the skeletons, more or less, perfectly preserved, of eleven thousand virgins, who refusing to renounce their belief in Christianity, suffered martyrdom. When I asked my guide if he believed it, he pointed to the bones as a conclusive proof of its truth. Leaving this catacomb, we went to the Jesuits church, in the tribune of which more skulls are grinning at you. Here are the crania of eighty saints, each of which is adorned with a crown of gold, while the lower part is enveloped in red satin, with a golden border. In the same edifice are the thigh bones of twenty-four saints, the ends of which are covered with red satin, worked with gold.

Several of the churches here contain statues, arrayed in such costumes, as to excite laughter to a degree which is almost irresistible. In the church last mentioned, is a statue of the Virgin, clothed in a gown, which is tissued with silver.—She holds a sceptre in her right hand, and wears a gilt crown on her head. With her left arm she supports the infant Saviour, who is dressed in a similar manner, with red morocco shoes. In another church which I visited, is a statue of Michael destroying Satan. The Devil is on his back under the conqueror, who is raising his sword to punish him for his rebellion.—*Dwight.*

The Sabbath. Luke, 14: 1—6.

As early as the completion of the work of creation, it is said of God, "He *rested* on the seventh day from all his work which he had made, and blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God, created and made." God does not grow weary with labour;—He needs no rest, nor refreshment of exhausted powers, nor does He require sleep as men do. Isa. 4: 28, we read, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Notwithstanding rest is here ascribed unto God, as also in Ps. 95: 11, mention is made of the *rest* of God, and it is said that to the unbelieving and murmuring Israelites God sware, "They shall not enter into my rest;" from which the Apostle, Heb. 4: 9, draws the conclusion that, "there remaineth a *rest* for the people of God. For he that is entered into his rest, hath also ceased from his works, as God did from his. Let us labor therefore to enter into that rest." Rev. 14: 13, it is said of the blessed that die in the Lord, "The spirit saith, that they rest from their labours, and their works do follow them." Wherein now consists the rest of God, and what connexion has it with our Sabbath day? God was not employed on the seventh day, with His works, in the same manner as on the six days of Creation; in Ex. 31: 17, it is said He *refreshed* Himself. God is never idle, after our way of speaning, neither can he be; for should he cease a moment, to preserve the world which he has created, it would immediately fall into its original nothing. Therefore Jesus says, John 5: 17, when the Jews accused him of breaking the Sabbath, "my Father *worked* hitherto, (constantly, even on the Sabbath,) and *I work*," (but only for good.) Still, to speak after a human manner, the activity of God is not at all times always the same. Since then, man was made in the image of God, and the Sabbath was sanctified and blessed in the state of innocence; this may teach us that it is not a matter of *indifference*, whether or not we abstain for a season from our ordinary labour, and rest as God, with God and in God. Therefore to these commands, thou shalt have no other God before me—nor take the name of God in vain—honor thy father and mother—do not kill—do not commit adultery, &c. God has joined with equal authority, this command also: *Remember the Sabbath day to keep it holy.* On the other hand it is true, what Jesus said of all the commandments, consequently of the sanctification of the Sabbath also; that the love of God and of our neighbour is the fulfilling of the law, Mat. 22: 40, Rom. 13: 10; likewise what he says, Mark, 2: 27, "the Sabbath was made for man, and not man for the Sabbath," and again Mat. 12: 12, "it is lawful to

do well on the Sabbath days." He also performed many miracles on the Sabbath, without caring that the Pharisees and other Jews took offence; so that when they saw his miracles and could not deny their reality, they pretended, "this man is not of God, since he does not keep the sabbath." Even so it is at the present day; men are always running into extremes in regard to the observation of the Sabbath,

1. In respect to the unconverted. There are to this day, even among the common and poorer classes of persons, when they have ever so little authority over others, if it extends only to their own families and children: wicked men like Nicanor, 2 Mac. 15: 3, &c. who said to the Jews. "he that instituted the Sabbath, is He not Lord of Heaven? And they replied, yes, he is the living Lord, he is the Lord of Heaven, who has commanded us to sanctify the Sabbath; he answered them, but I am Lord on earth, and command you to prepare yourselves" for labour.

Others, who are no better, do it without being commanded. With them it is as Sirach says of the scoffers, "Why should one day be more holy than the rest? since the sun makes all the days in the year." Upon the Jews especially, God had enforced the sanctification of the Sabbath very strongly, and had set a great blessing upon it, if they would obey in this matter, as well as a great curse, if they would transgress. But they cared little for either blessing or curse, profaned the Sabbath not only with ordinary labour, but with gross sins and vices more than on other days. Wherefore all the prophets testified against it and announced to them that the threatened curse certainly would fall upon them; as was actually the case, when all these warnings were disregarded. Therefore God said unto them by the prophet Amos, 5: 21, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Nay, Mal. 2: 3, we read, "behold, I will spread dung upon your faces, even the *dung of your solemn feasts.*" That it goes no better among so called Christians, in regard to the Sabbath, we learn from well known, sad experience. Especially is this the case both among the wealthy and common people, many of whom do not commit as much wickedness in the whole week, as they do on the Sabbath. Can we suppose that God is less concerned for the conduct of Christians, than he was formerly for that of the Jews? Surely not.

The *more respectable among the unconverted* imagine that they sanctify the Sabbath, by abstaining not only from servile labour, but from gross excess of sin. But as in all things their heart is earthly minded, so we find it here too. Before public worship commences, their conversation is directed upon worldly subjects—when the religious exercises are ended, they devote the remainder of the day, neither to reading and prayer, nor to works of charity: but it is spent in useless

amusements—in visiting, where they often return worse than they went, and if from necessity or otherwise, they remain at home, still their *hearts* are on their farm or their merchandize, or whatever they have hope to profit by in the following week. They are like-minded with to do, or those spoken of by Amos 8: 5, 6, who said "when will the new-moon be gone, that we may sell corn? and the Sabbath that we may set forth wheat, making the epha small, and the sheckel great, and falsifying the balances by deceit." Were it not, that the laws of the land, restrained in some measure, the inhabitants from breaking the Sabbath, what should we not witness in a short time? Or if there are some among the unconverted who are actually conscientious about profaning the Sabbath, yet thereby they are not acceptable in the sight of God; because, like the Pharisees, they cleave to the *letter* of the law, count it to themselves for righteousness before God, and suppose that heaven is due to them for it; while they regard those, who, according to the divine intention, sanctify the Sabbath by labours of love, towards their fellow men, as Sabbath-breakers; as it has often happened to Christ.

2. *Awakened* persons, also, in this matter, go sometimes *too far*, and sometimes *not far enough*. Some make conscience of such things as they might innocently perform on Sundays. They are generally desirous to hear, on such days, of nothing but praying, reading and singing; they eagerly attend one meeting after another, and are apt to neglect and forget every thing else, even the performing of works of necessity and mercy. Whoever will may take the cattle from the stall to the watering; Luke 13: 15. Whosoever will, may lift out the sheep that is fallen into the pit; Mat. 12: 11. At the *commencement of this awakening*, we must make great allowances for such persons. Should their hunger after the word and bread of life, for which they have now acquired a taste, be insatiable; still this is vastly better, than if they should soon be satisfied and grow weary of it. But as they grow in knowledge, they must learn to comprehend this too, that such a course is directly contrary to the ordination of God both in nature and grace. If a person should undertake to eat all the day long of the most pleasant, wholesome and nourishing food, the stomach could not endure, and it would make him sick. If the sower continues the whole day to sow his seed upon the same ground and harrow it under, one seed would choke the other and no crop would be gained. Just so it is if a man, on a Sunday reads *continually*, or hears sermons; or reads for hours together at a sick or dying bed, prays or converses with the patient. Who can contain it all? How can a man digest so much?—Let him then, hear or speak and read that which is calculated to edify, but not too much at one time. Let him do it as it is said of Mary, Luke 2: 19, "but Mary *kept* all these things, and *pondered them in her*

heart." Let him examine himself whether he understands what he has heard or read; meditate and compare himself with it, whether he has lived up to this word or not; or how he intends in future to act in regard to it, &c.

But it is also possible that awakened persons do *not go far enough* in this matter. As when they consider the Sabbath day altogether as a Levitical ordinance and its observance as legal, suitable only for the children of God under the old dispensation, from which Jesus came to make his people free. But as Christ did not come to destroy his Father's commandments, or the law and the prophets, but to fulfil, (Matt. 5: 17,) he surely had no intention entirely to take away this ordinance, which is some thousand years older than the Jewish Levitcal service, yea, as old as the world itself; but to restore it according to the design of God.

3. *Believing children of God* celebrate, (1,) even such days as are merely appointed by Government according to the general command of yielding cheerful obedience to the magistrates, unless they contravene the commands of God. Rom. 13: 1. Further, that they may not give offence unto others, but rather set before them a good example, and because every opportunity is welcome for exchanging their ordinanary labour for the nearer and more peculiar service of God. (2.) As according to the words of Christ already quoted, "the Sabbath was made for man, and not man for the Sabbath," and it is allowed to do good on the Sabbath day, they make no conscience of performing works of necessity or love. As visiting the sick, taking care of children and providing for cattle, &c. so any other works of charity or necessity may be performed that have no relation to our ordinary daily labour, and which do not admit of being delayed, but are preformed purely out of love to God and to our neighbor. To works of necessity we may reckon servile labour if enjoined by government; in such a case government abuses its power, if the thing commanded to be done admitted of delay, and is by no means Lord of the Sabbath, but the child of God that is under the yoke in communion with Jesus, the true Lord of the Sabbath, is with him Lord of the Sabbath. (3.) Excepting these cases, which God himself has expected, the believer will be directed by the example and word of God. He will *rest* on the Sabbath day from his ordinary labours, and attend both to the private and public worship of his God. He will adore the wisdom of God, that when he placed us in an earthly state and appointed us for earthly concerns, he seperated one day, knowing how prone our hearts are to all that is temporal; that on this day we prove our walk upon earth, whether and how we stand in our intercourse with God and remain in union with

Jesus. Whether we suffer ourselves to be led by his grace and spirit, that this present life may be no hindrance, but rather a season of improvement and of preparation for an eternal Sabbath, where, we shall *forever* rest from all earthly labor, and *rest in God* alone.

Lutheran Magazine.

The Design of Religion.

"The sorrows of the mind
Be banished from the place,
Religion never was designed
To make our pleasures less."

Pure religion was designed to promote the glory of God, to meliorate the condition of man, to improve the condition of society, to exalt the nations of the earth, and to benefit a fallen world. It seems that some, who are unacquainted with the beauties of "the daughter of the skies," imagine that they must renounce society, and become almost a hermit, if they devote themselves to Christ—that all the satisfactions and comforts of *this* world must be entirely abandoned, should they become devoted candidates for the happy enjoyment of *another*. If this is their opinion, they are very grossly mistaken; or at least, the arch deceiver, to their view, has misrepresented the doctrine of the cross of Christ. The peaceable fruits of righteousness were never intended to drive men into deserts and caves of the earth, but to lead them along through life in the paths of pleasantness to the blissful regions of paradise. Religion never was calculated to trig the wheels of business, nor to unnerve the arm of industry; but it rather adjures men to be laborious and economical, not from *avaricious* motives, but from a principle of *conscience*; so that our eternal happiness may be promoted, while we provide for our temporal maintenance. It is not designed to destroy the passions of man, but to restrain and control their irregularities and inconsistencies; nor does it extinguish the delights of sense, but it guards them from "vanity and vexation of spirit." A person, dictated by the precepts of religion, may be cheerful among his friends and associates, and yet joyful in the God of his salvation. He may reap the benefit of his estate on earth, and at the same time possess a bright hope of a more enduring inheritance in heaven. The *merchant*, *mechanic*, &c. may prosecute the business peculiar to their various callings in life, without neglecting to negociate the important concerns of their souls. Without forfeiting his title to the treasures of grace and glory, the *parent* may lay up a competent portion of earthly substance for his children. Christianity is far from obstructing any valuable interest, or withholding any real pleasure; by it the former is improved and the latter advanced.—*Morning Star.*

Progress of Light in Italy and Germany.

Extract from the speech of the Rev. Dr Smith at the late anniversary of the Continental Society held in London.

Even Italy, that seat of the most monstrous usurpation, to which the bodies or minds of men were ever subjected—even in Italy, the Bible was making its way. What had been unheard of before, a Protestant church had been established by Mr Manoe, in Florence, where the Gospel of our Lord and Saviour Jesus Christ was faithfully and publicly preached. Even in Rome itself, if not constantly, there was occasionally an opportunity of hearing Evangelical preaching both in English and in German. Thus they would see that the Word was spreading and diffusing itself in beneficence and glory, and gave every promise of continuing to do so until all the Prophecies should have been fulfilled, and until in the fulness of time, the great work of regeneration should have been consummated—until the knowledge of God should cover the earth as the waters cover the sea—until the blessing of Jehovah should descend, and the measure of grace be complete.

Allusion had been made to Germany, the cradle of the Reformation. He rejoiced to tell them, that though that part of the earth was not entirely free from the imputation that had been fixed upon it, of being the seat of infidelity, yet there was now a warrant for saying that things were beginning to wear a better aspect, and that many great men amongst the Neologists had arrived at better and sounder views than those they had hitherto entertained, and that the desolation of the false philosophy which overspread that land had begun to abate. In every great town and city throughout Germany, the Gospel had been preached, and in Berlin several churches had been established, where every week at least, the truth that is in Christ was preached to the people.—

The Paper.

"*Has the paper come?*" asked an interesting little girl, just as I was entering the door of my friend's house one morning. When told that it had not arrived, she remarked, with visible disappointment—"why, it is time for it to be here." While conversing with the father of the family, soon there came in another daughter, older than the other, and said—"*papa, has the paper come?*" "*No, my dear*, he replied, "*it is very late this time.*" She was evidently disappointed. The repetition of these enquiries, and the interesting manner in which they were made, arrested my attention, and I naturally enquired of my friend what paper he took, that so much interested his children. Learning that it was a

religious newspaper, I was somewhat surprised, knowing him not to be a religious man. By further conversation, I found that he had been induced to subscribe for it partly through the influence of his wife and children. She is a professor of religion, and also her second daughter. The family is in moderate circumstances. When the prospectus of a religious paper was presented for their subscription, a family consultation was immediately held on the subject. Mr Wingate, for that is my friend's name, had taken a deep interest in the political movements of the day and of course would prefer a paper exclusively devoted to politics and miscellaneous news. He was however disposed to consult the wishes and welfare of his family. It was determined to make a trial of the religious paper for one year; and it was accordingly ordered to be sent to them. "Three years have now elapsed since it was first ordered, said Mr Wingate, "and no item of my family expenses do I pay with more pleasure as that of my subscription for this paper. My family are all delighted with it. Even my youngest children, who attend the Sabbath School, carefully examine it to find the anecdotes of Sabbath Schools and Sabbath School children. I am pleased with the spirit of enquiry it excites, and the many topics of conversation it raises among them. By tracing the routes of the Missionaries and reading their journals and letters, I find they are reducing to practice, and making more familiar their knowledge of Geography, and gaining an acquaintance with the history, manners, customs and religious condition of all the different parts of the world, which leaves me quite in the rear. I am also convinced that by this paper their minds are imperceptibly imbued with those principles, which alone can guide them safely through this world, and to a better beyond the grave. I would not have it discontinued for twice the cost of it. If it were necessary for me to commence a system of retrenchment in justice to my family, this should be the last article, next to food and clothing, that should be stricken from the list of expenditures." At this moment, the paper being bro't in, was hastily seized by the two sisters, whom I left intently engaged in reading it. Think's I to myself, how many *pious* parents might take a useful hint from this scene in my friend's family.—*West. Lum.*

Christian Consistency.

If this page were written in tears, printed in blood, enclosed in black lines, and read with groanings that could not be uttered, even this would be too feeble an expression of the author's grief for that want of Christian consistency, which it has been his calamity to witness in what

is called the religious world, and which renders it so necessary for him to insist on the importance of uniform piety. The want of this in the conduct of professing Christians, has done more harm to Christianity than all the ravings of infidelity from the time of Cain to the death of Paine. This sacred and deathless cause lifts her venerable form bearing the scars of many a wound, not inflicted by arrows plumed with the pen of Voltaire or Hume; oh, no, such weapons bounded from her bosom as a shield of tripple brass, and dropped at her feet to be deposited with the spoils of victories; but the darts that lacerated her, and left the memorials of their mischief upon her form, where the vices and follies of her votaries. O Christians, will *ye* scourge and lacerate her, will *ye* array her in the costume of scorn, and leading her forth bleeding and dejected to meet her enemies in the gate, proclaim, "Behold, an imposter!" Will *ye* assist to raise the clamour which infidel philosophers endeavored to excite, and stir up the multitude to exclaim, away with her, away with her! Crucify her, Crucify her!" Tremble at the thought. If Christianity ever die, it will not be in the field of conflict by the power of her enemies, but like Cæsar in the capitol, by the hand of her friends; and which of us would like to meet the look of her expiring eye, or the mild reproach of her faultering tongue, "What, thou my son!" But she cannot die; wounded she may be, and has been; but the memorials of her injury are the proofs of her immortality, and proclaim her to be of heavenly origin; like the fabled scars of heathen gods of Greece and Rome, her wounds demonstrably show that a divinity sustained her.

Still however the inconsistencies of professing Christians may limit her reign, although they cannot destroy her existence. By these things sinners are hardened in their courses, the access to life is rendered more difficult, while the avenues of eternal death are made more wide and easy. That man, whose conduct opposes his profession, may be certainly arraigned for the crime of murder. Let him not go quietly to his pillow as if blood guiltiness were not upon his conscience, for it *is* there, and a voice is continually saying to him, "The brother's blood crieth to me from the ground.—He has not slain the *body* of a fellow mortal, but has been accessary to the death of *souls*. Some that sought for an apology of their sins, an opiate for their consciences, found it in his misconduct.

I particularly exhort church members to beware of what might be denominated the *minor* breaches of consistency. We are not to conclude that nothing breaks the uniformity of our character, but what subjects us to the discipline of the church. Overt acts of immorality are comparatively rare, while ten thousand instances of less delinquency, such

as the church cannot take cognizance of, are continually occurring in the conduct of Christians, to the disgrace of religion and the injury of men's souls. Those things are seen in us, which would pass unnoticed in others who made no profession of religion; just as a spot which would be lost on canvass, is visible on cambric. A Christian's character is like polished steel, which may have its lustre destroyed, not only by broad spots of rust, but by an assemblage of innumerable specks.

[*James' Church Member's Guide.*]

Eastern Baptisms.

We lately received the "Pedobaptist" a Periodical published at Danville Ky, and after an attentive perusal of several numbers we deem it our duty, to recommend it, to all our Christian brethren, of whatever denomination, who love their children.

As a specimen, we make the following extract from the April number.

"Was it (immersion) not the practice of the ancient church? If not, why does the Greek Church to this day immerse? Can it be affirmed that the Greeks did not understand their own language?"

Baptist Recorder, Vol. 3, No. 7.

Here are two assumptions, both wanting proof: the one is, that the Greek Church does "to this day immerse." The other is, that, therefore immersion was "the practice of the ancient church." It is said by a certain writer that "mere assertion is a proof only for fools." It would be well for our opponents to think of this when they write on controverted subjects; because if they calculate on convincing us with such proof as this, it is certainly lost labor. If they, however, write only to confirm their own denomination, they are abundantly welcome to adopt this mode of writing, if they choose. But admitting that the Greeks are in the right practice as to baptism; that they do "understand their own language;" what then? Let us come to issue on this ground, and call for proof, instead of bare assertion or mere affirmation. If our Baptist opponents are willing to meet us on this ground, we are ready and fear not the issue. We have positive living testimony, as to Greek practice; and consequently, according to the above affirmation, as to "the practice of the ancient church."

Mr. Joseph Huber, a Ruling Elder in the Danville Presbyterian Church, and also a candidate for the Gospel Ministry under the care of Transylvania Presbytery, has given the writer of this article the following statement, on which we can place the utmost reliance. "I

resided" says he, "upwards of three years in the Capitol of the Grand Seignior's dominions, in a Greek family of the first respectability. During that time I was present at four baptisms, two in the family and two in the immediate neighbourhood. It is the custom among the Greeks, either to have their children baptized publicly in their churches, or else in their houses; in which latter case the parents invite the nearest relations and neighbours; and, after the ceremony, while refreshments pass round, the father gives to each person present a token of witnesship consisting of a small piece of Turkish money, either of one para or five paras, through which a hole is pierced and a piece of narrow riband inserted. I was thus invited to attend the four above mentioned baptisms; and I still have in my possession two tokens; the other two may be seen in Mrs. M'Dowell's Museum in Danville.

The company" continues Mr. Huber, "were all seated on the sofas around the room. A table stood in the middle with a basin of water on it. The Papa or Priest was then sent for, who upon entering the room was received by the father of the infant and led to the baptismal water, which he consecrated by a short prayer and the sign of the cross; then the mother presented to him her babe, which he laid on his left arm, and in the name of the Father, Son, and Holy Ghost, he thrice dipped his hand into water and *dropped some of it on the child's forehead*, giving it a name.

I may remark here, (he adds) that I never heard, during my stay in Constantinople, of adult baptisms, nor of the ordinance being performed by *immersion* in a single instance. Most generally, infants are baptized in the Churches. Before the Altar stands a tripod holding a basin of consecrated water for baptisms."

Here then we see the Greeks holding to the good old "practice of the ancient church" in the baptism of their infants, and that, too not by immersion, but by sprinkling.

The Rev. Pliny Fisk, late Missionary to Palestine says, "I went one morning to the Syrian Church to witness a baptism." "When ready for the baptism, the font was uncovered, and a small quantity, first of warm water and then of cold water, was poured into it. The child, in a state of perfect nudity, was then taken by the Bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water, and poured it on the child, in the name of the Father, the Son, and the Holy Ghost."—*Memoir of Fisk. p.* 357.

Another account of a Syrian baptism, as given to Mr. Fisk by their Bishops is thus: "The child is placed in the font so that a part of the

body was in the water; then the officiating Priest three times takes water in his hands and pours it on the child's head, repeating at each time the name of one person of the Trinity. After this the body is immersed; but when I inquired whether the immersion was an essential part of the baptism, they said 'No—the baptism would be valid and perfect without it."—*Ibid. p.* 325.

Mr. Fisk speaking of an interesting Jew, says, "We have often read the scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism is known among the Jews. He said in ancient times, when a stranger embraced the Jewish religion, he and his wife and children were all baptized. The ceremony was performed by sprinkling, or pouring a cup of water on the head; and this was done seven times."—*Ibid. p.* 195,

To this last testimony we add that of Stackhouse, in his History, of the New Testament, Chap. 4, p. 144, "That it was a custom among the Jews, before the Saviour's time, and (as they themselves affirm) before the beginning of the law, to *baptize*, as well as circumcise any proselyte that came over to them from another nation; and in case such a person had any infant children then born to him, that they, at their father's desire, were in like manner circumcised, baptized, and admitted as proselytes, is manifest from the incontestable evidence of their writers. The incapacity of the child to declare or promise for himself, was not looked on as a bar against his reception into the covenant; but the desire of the father to dedicate him to the true God, was accounted available and sufficient to justify his admission: and the reason they give for this is—That the things they were admitted to, were undoubtedly for their good: for one may privilege a person, say they, though he be incapable of knowing it; but one ought not to *disprivilege* any one without his knowledge and consent."

"Now, this gives great light to our better understanding the meaning of our Saviour, when he bids his disciples *go and teach all nations, baptizing them*. Baptism he took, as the easier rite of the two; and, having converted it into an evangelical precept, made it the federal form of admission into his religion, as circumcision had been in the Mosaic dispensation; and as he gave his Apostles no directions in their commission concerning little children, it may justly be presumed, that, with regard to them, he left them to proceed just in the manner as the church wherein they lived had been accustomed to do; and that was, to make them proselytes in his religion by baptism.

"That in the Jewish church infants were part of those who engaged in covenant with God, is evident from these words of Moses to all the people: "Ye stand this day before the Lord your God; you and your

little ones, that thou shouldst enter into covenant with the Lord thy God, that thou mayst be a people to him and he unto thee thy God? Deut. 29. 10. And that, in the Christian church, children in like manner are under the covenant of grace, is more than intimated in Peter's exhortation to such persons as he had converted, that they should receive baptism in order to make their children likewise capable of it, because the promise was to them and their children. Now, if the promise and covenant belonged to the children as well as parents, there is no question to be made, but that baptism, which is the seal of the covenant, and the visible confirmation of the promise, belongs to them; and if infants have a covenanted right to baptism, we may safely infer that Christ never intended to debar them of it, and that consequently, though they are not expressly named, yet are they most certainly implied in the commission of *baptize all nations.* For, since the universal includes all particulars, and children make up a considerable part of all nations, the words of the commission may occasionally be supposed to comprise them."

What then is the conclusion? The Jews were God's covenanted people a holy people unto the Lord. When they entered into covenant with God, they did not leave their offspring behind—they did not cast them out. They constituted the oldest church in the world They and their children *were all baptized unto Moses in the cloud and in the sea*—They were "the church in the wilderness," and continued so until Christ came. These children of the kingdom have been cast out, and the kingdom given to the people (the Gentiles) now bringing forth the fruits thereof. Japheth is now dwelling in the tents of Shem. The *platform* of the church yet remaineth the same. The Olive tree has not been destroyed; the *trunk* remains; the root and *fatness* yet remains; some of the branches only were broken off; and some of course, remain. The repealing clause in the laws of Christ's Kingdom, which casts little children out of this Kingdom, or which debars them from its privileges, cannot be found in the entire of the Bible. But when the Jews return again to the good Olive tree, "Their children shall be as AFORETIME." Jer. 30. 20. That is, shall be admitted again into covenant with God along with their parents. There is no doubt of it.

The Oriental or Greek church is the most ancient of all Christian churches. It was, in the early ages of Christianity divided into four large districts or provinces—Constantinople, Alexandria, Antioch and Jerusalem; over each of which a Bishop presides, with the title of *patriarch.* The first Christian church or society, was established at Jerusalem. The next churches were doubtless, those of Syria and Greece. In all these *Eastern,* churches, as they are commonly called,

whatever corruptions, unauthorized appendages, such as anointing with oil, the sign of the cross, &c. or departures from the simplicity of baptism, in the mode of its administration, may be found and deplored, yet the *fact*; the important fact, that none of them reject infants from that ordinance, none can deny. "Was it not the practice of the ancient church? If not, why does the Greek church," and all the Eastern churches, "to this day," practise infant baptism? If it had not been their practice from the beginning, when did they commence it? When did such a revolution in the church, so unanimous, so universal, and without a voice or pen to raise up against it, take place? We do most firmly believe, that infant baptism was the practice of the ancient church: and that the Greeks who understand their own language and practice too, have never departed from it.

Luther and Melanchthon.

[*From Dwight's "Travels in Germany."*]

Wittemberg, which lies about a quarter of a mile north-east of the Elbe, is one of the weakest fortresses of Prussia; having nothing but a wall, a broad trench, and two towers, to resist an invading enemy. Although to the eye of the mere soldier, it has little to recommend it, still to a Protestant, and to every one who loves mental freedom, it will long remain a hallowed spot, as it was once the scene of the labors, and now contains the ashes, of two of the greatest reformers. It was in the convent of Wittemberg that Luther studied when he first felt the luxury of moral emancipation. It was here that he thundered against the iniquities and oppression of the Catholic hierarchy, and awakened Europe from the lethargy of ages. Here he preached for many years against the religious prostitutions of the papal see, and roused the animosity of the Pope, of kings, and emperors, until the moral world was in arms. Melancthon, his coadjutor and friend, here united with him in the defence of every thing dear to man, until on Wittemberg the eyes of nations were fixed, as on the fortress of their hopes. It was to Christendom a moral Marathon, where the fetters of tyranny and superstition were broken, when millions, catching the song of triumph, forgot that they had been slaves.

The convent in which Luther studied is still remaining, and the traveller enters the room in which he wrote his replies to the anathemas of papacy, with a curiosity only equalled by his admiration of the character of that great reformer. The chair in which he was accustomed to sit, and the table on which he wrote, are still there, having under-

gone no alteration during the revolution of three centuries, except the clippings which have been made by the knives of travellers. In his study is a portrait of this great man, as well as of Frederick the Wise, and of his brother John the Steadfast; the two Saxon electors who protected him against imperial and papal power. Just out of the gate through which you pass in going to Dresden, you discover a small piece of ground fenced in, where a few wild flowers are still growing. Here, on the 10th of December, 1520, Luther publicly burned the papal bull which anathematized him, in presence of the citizens of Wittemberg. It is difficult for us, accustomed as we are to laugh at papal anathemas, and knowing how harmless they are now, to form an adequate conception of the courage that thus bade defiance to the pope, emperor, and to the dukes and the electors whose territories surrounded him.

In the *garrison church*, Luther lies buried. At the distance of a few feet, Melancthon lies interred. Near their tombs are suspended against the walls of the church, two full length portraits of these great men. They were executed during the lives of the Reformers. Melancthon is drawn in his morning gown, which is edged with fur; Luther in a preacher's gown, similar to that worn by the Lutheran clergymen at the present time. In the portraits of the Reformers which I had previously seen, they are so frequently painted with beards as long as capuchins', that I had been accustomed to associate this appendage with all the pictures of that age. I was surprised to find Luther without any beard, and Melancthon with one of not more than half an inch in length. The beard of Melancthon is quite grey, while his hair is black. He is represented as having been of small stature, but in this picture he is above the ordinary height. Luther is painted as quite fat, and appears about fifty-five years of age. Melanc thon is very thin, and apparently older.

Luther conferred upon Northern Germany, and on the world, a greater blessing than has been imparted by any other individuals during the last seventeen centuries. From the time that he first promulgated the rights of the human mind, three hundred years had elapsed before a single monument was erected to his name. The present king, in the year 1821, caused one to be erected in the public square of Wittemberg.

Foreign Opinions of enlightened America.

On looking over some numbers of the *Evangelische Kirchenzeitung*, edited by Professor Hengstenberg, at Berlin, we found several observations which may be quite unexpected to some of our readers. On the

subject of the population of America, and the number of clergymen in the United States, the editor furnishes some extracts from the reports of Presbyterian missionaries in the western states and territories, and remarks, "These deplorable estimates ought always to be taken into account when one compares the ecclesiastical condition of North America with ours. In modern times, some go entirely too far in their admiration of the North American *separation of* church and state, *which has chiefly originated in the indifferentism and materialistic principles of the eighteenth century!*"—Communicated to the Com. Adv.

The above shows the effect on the minds of the people abroad which is produced by exaggerated statements among ourselves. We have several times before expressed a fear that in endeavoring to excite a sympathy in the breasts of Christians in behalf of the destitute, we might inadvertently be guilty of "doing evil that good may come"—a maxim fraught with the most deleterious consequences.

That conductors of public journals are liable to be led astray by imprudent correspondents, we are willing to admit. But that societies professing to move forward under the influence of Christian charity, and to be guided by a sacred regard to truth, should sanction proceedings calculated to make an erroneous impression on the public mind, is, in our humble opinion, to depress and destroy that very cause they profess to support. If a cause cannot be supported without a resort to reprehensible means, it were better that it should sink.—*Chr. Advo.*

State of Maryland.

It may be gratifying to learn that this state is improving. Amid all the ignorance, and vice, and irreligion which prevail, we occasionally meet with something that reminds us of the land of puritans, and that authorizes the expectation of better things to come. Sabbath Schools are becomming quite common among us, and many of the slaves are taught to read the Scriptures. Bible and Tract societies have been established, in almost every village, and many of the people begin to see the necessity and to appreciate the value of good religious instruction.—*Col. Reg.*

Catholic Emancipation.

The London Evangelical Magazine, in speaking of the law for the relief of the Catholics, uses the following language.

"Thus again, do protestantism and popery, as in the morning of the reformation, meet on equal ground; and shame be to that shrinking, ti-